

DISCUSSION

NAME:

BLOCK: 4

WEEK: 5

ASSIGNED: 5 AUGUST 2003

MARK:

1. What point made by the realists do the Prasangika refute with the presentation of the two truths?
2. How does the presentation of the two truths refute the realists point of view?
3. How does the following verse state the definition of the two truth - give a word commentary.

By seeing all phenomena to be correct or false

The phenomena found hold two identities;

The object of correct perception is just that,

False perception is taught as conventional truth.

4. What are the definitions of the two truths, both according to Prasangika and Svatantrika?
5. What fault would occur if 'the meaning found by a valid cognisor engaged in conventional analysis' would be the definition of conventional truth.
6. What faults would occur if 'the meaning found by a valid cognisor engaged in ultimate analysis' would be the definition of ultimate truth.
7. What are the divisions of conventional truth? What are the different types of distorted object possessors and objects.
8. What is the meaning of 'worldly perception'? Does that include tenet holders?
9. What is the difference between the general presentation of those divisions and the specific presentation? If something is distorted according to the general presentation does it follow that it is distorted according to worldly perception?
10. What are the definitions of those divisions?
11. What is the meaning of the following verse?

The focus of an eye with vitreous humour

Doesn't harm consciousness without floaters.

Likewise, Awareness having abandoned stainless transcendental wisdom

Doesn't harm stainless awareness.

12. What is the etymology of conventional truth? What is the problem with 'conventional' and wouldn't illusory truth' be better? What is the meaning of the following verse? Why are conventional phenomena referred to as truth even though they are false? What does the last line refer to?

Concealing since being ignorance obscuring nature

That appearing artificially as true through it

Was taught by the Able One as conventional truth.

Artificial phenomena are a mere conventionality.

13. What is the etymology of 'ultimate truth'?
14. Give the meaning of false and true. What is the difference between false & falsely, true & truly, conventionally and ultimately? Is there a common basis between true and falsely? What is a primary object possessor and why are they relevant to whether something is true or false?
15. What is an example of a true phenomenon and is there more than one. Why is that phenomenon true? Would karma be false or true according to the meaning here. After all it is said that the law of

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cause and effect is infallible.

16. What is different about the Prasangikas uncommon presentation of the afflictions? Does the general definition of an affliction differ in the Prasangika system from the lower tenets, and if so, how? What is the definition of ignorance here? What is the difference in the way the afflictions are generated between the lower tenets and the Prasangika?

17. What is the meaning of being a substantially existent and of being an imputedly existent according to the lower tenets and according to Prasangika. What category does the person fall in? If somethings isn't a substantially existent is there a pervasion that it doesn't exist substantially. Give an example.

18. What example is used here to explain the meaning of ultimate truth?

Mistaken identities such as hairs etc.

Imagined because of the vitreous humour,

Similarly to pure eyes seeing their nature

One should know suchness here

19. What is the debate in relation to this analogy?

20. How does a buddha perceive the two truths? Does enlightened consciousness perceive enlightened consciousness in a dualistic manner or not. Why? 21. How does the following verse refute the nominal existence of generation from other?

Worldly beings, having merely planted the seed claim

'I have fathered this child' and also think

'I have planted this tree'. Hence, generation from other

Doesn't exist even according to worldly beings.

22. What are the qualities of the refutation and how are they established in this verse?

The sprout isn't other from seed. Therefore,

At the time of sprout the disintegrated seed doesn't exist.

Also because they aren't one it shouldn't be said

That the seed exists at the time of the sprout.

23. If phenomena had intrinsic existence why would it follow that an arya's equipoise would become the cause for phenomena's extinction?

24. Why are conventional phenomena unsuitable as the object of ultimate analysis and how does that refute inherent existence?

25. Why is it said that the two truths are of different isolate but of one nature?